

FINDINGS

MARCH 1957



Camps are an important part of Christian education. See pages 10 and 11.



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REV SHERMAN E JACKSON
2451 RIDGE ROAD
BERKELEY CALIF

Letters:

● Parish Life Missions

I have just read with a great deal of interest the article in the December issue of *FINDINGS* by Fr. Persons entitled "The Parish Life Mission." As I read the article I became more and more aware that the Parish Life Mission is just the sort of thing that our parishes and missions need here in the Missionary District of Alaska, especially in those places where we would like to make the Seabury Series effective in our program of Christian education. However, all my hopes were blasted when at the end of the article I found that one of the recommendations made by the Leadership Training Division was that the guest leader and the observer be restricted to clergy trained in Church and Group Life laboratories.

As you perhaps already know, we have no such clergy in the Missionary District of Alaska. Is there no hope for us then as far as the Parish Life Mission is concerned?

I want you also to know that I look forward to receiving each issue of *FINDINGS*. It is a most helpful magazine, especially for those of us who are in the mission field. I am looking forward to further articles on the use of the Seabury Series in the small church school.

*(The Rev.) Albert Sayers
St. Andrew's Episcopal Church
Petersburg, Alaska*

Editor's Note: In situations such as Fr. Sayers describes, the Department makes every effort to provide on-the-spot training so that qualified leaders can conduct Parish Life Conferences and Missions. Clergy from Alaska might also attend a Group Life lab at Menucha Conference Center, Portland, Ore., or at other points when home on furlough during 1957 or 1958. The Overseas Department and the lab project make time and scholarships possible.

For news of progress in the development of materials for small church schools, see page 7 of this issue.

● An Aroused Parish

I was very much impressed by the imposing treatment you gave of our experience with the Seabury program

[*FINDINGS*, January, 1957]. I only hope that this may encourage others to use the program, for I am convinced that this is the key to the awakening of any parish to a consciousness of its reason for being.

The real conclusion to the article has been written during the past ten days. Just let me give you a brief outline of what has happened, and say, in advance, that it could not have happened apart from the Seabury program, not only as it has been worked out in the past two years, but in the preparation for this program within the parish. On Sunday, December 9, I asked the parish to sponsor Hungarian refugees and said that it would be necessary to have \$200 per family. At the end of the three services, \$1200 had been given. We were the first parish in Connecticut to receive twelve Freedom Fighters.

The program which we were able to establish within the parish has allowed us to sponsor, at this point, a total of twenty-three. The events of the past two weeks have happened so fast that it is hard to believe it possible, but we have been visited here at St. John's by both Senator [Prescott] Bush and Governor [Abraham] Ribicoff, and out of their impression of the program set up, the governor has appointed General Quinn, his military aide, to be Coordinator for Hungarian Refugee work in the State of Connecticut, using the St. John's plan as a basis for operation.

Governor Ribicoff said he did not believe that such a program could have been developed in any parish except St. John's. I think that there is no question that it could not have happened apart from the preparation that has taken place over the past six years. It is interesting that it was actually, almost without exception, the people from the parents' classes who took these twenty-three men and boys into their homes.

*(The Rev.) A. Rees Hay
North Haven, Connecticut*

● "Everyman" Film Available

In connection with the article "Great Christian Plays" [*FINDINGS*, November, 1956], it will be of interest to many of your readers to learn that we have just completed "Everyman" as a forty-five-

minute 16mm color sound film. We used the original English (c. 1500) version which, I believe, is that used by Messrs. Johnston and Switz.

In adapting this play, we have shortened many repetitious sequences and shifted one or two speeches to other characters to make the action more dramatic. We have also stylized our settings and acting technique to make the film clearer to modern audiences. We have, however, retained the original text, but pronounced in contemporary American. The costumes are medieval, and their colors, combined with the rich tones used as backgrounds, create an effect of stained glass.

If any of your readers would like to use this film, it is available for rental or purchase. Further information may be had by writing us.

*Richard L. Hilliard, President
General Films, Inc.
P. O. Box 906, Princeton, N.J.*

● No Substitute

The Christian education periodical, *FINDINGS*, has been very helpful to me as a fifth-grade teacher using the Seabury course for the first time.

Our parish has been offering the Seabury adult discussion courses for about five years with lay moderators and small-group discussion methods. Having participated in four of the series, and having led two groups as well as serving on the Advisory Board of the Woman's Auxiliary in both Christian education and Worship departments, I feel compelled to write to you with confidence in the Lord.

In Mr. Peter Day's article entitled "Three Mental Blocks That Impede the Seabury Series in the Parish" [*FINDINGS*, December, 1956], there is excellent food for thought. Referring to the first and second paragraphs' mention of the baffling problems that face the new curriculum goals—they *do* reflect the true condition of our Church, evidenced by our past twenty-five years of seeming stagnation in educational growth in the Sunday school.

We have been for years so busy "oiling our organizational machinery" that we have ignored the Great Commission of the Church at home and abroad. Or at best, given it lip service only. As one of our critics has said, we are full of "pious platitudes and stained glass attitudes." As a Church and as a Christian nation, we have spoiled our Christian witness to the world by being "double minded," as St. Paul writes in his

Epistle to James. Our minds and hearts do not agree—we try to teach our children to love their neighbors and instead, teach them the gentle art of hypocrisy. Our actions speak so loudly they cannot hear our words, nor believe in the sincerity of the one whom we come to teach. We crucify our Lord anew right in the Church, our homes, and the community.

We can accomplish the goals of the Seabury Series in the Sunday school and home if we center our teachers' training upon the Bible itself. There is no substitution for daily time spent in the Word and with the Lord in prayer and meditation. It is only through this personal commitment to Him each day that we can have real spiritual communion with Him in corporate worship and in the Sunday school room. Unless our clergy and teachers are searching the Scriptures daily and are "born again" and "living in the Spirit," that is to say, "spiritually regenerate" Christians, we will fail as teachers and as a Church.

We Christians throughout the world should bear a large share of the guilt for the suffering of one third of the world's population under the tyranny of Communism—we have not been dedicated enough to witness effectively to the world. We in our own beloved Anglican Communion have been "fiddling while Rome burns."

As St. Paul tells us in the fifth chapter of Ephesians, verse 14, we must "awake . . . that sleepest, and arise from the dead . . ."

(Mrs.) Lilian Dixon
San Carlos, Cal.

● Better and Better

FINDINGS is getting better and better, from where I sit. We are going to give out sample copies at Teacher Training Institutes this year.

(The Rev.) Edward Williams
Director of Christian Education
Diocese of Albany

FINDINGS

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THE REV. RICHARD UPSHER SMITH

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Contents for March 1957

Volume 5, Number 3

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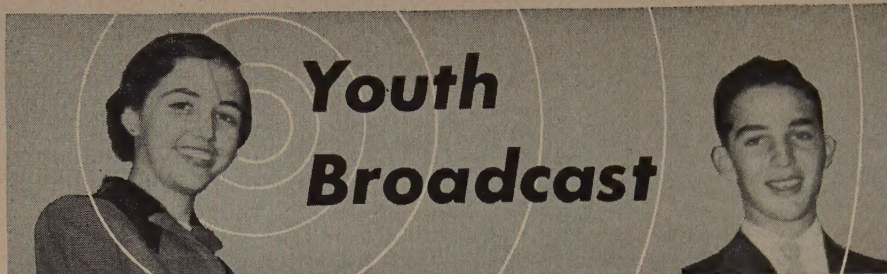
- 5 *The Department at Mid-Triennium is a report of the Director, David R. Hunter, who announces substantial progress in four areas and unexpected developments in two others.*
- 8 *The Ten Commandments in Technicolor is an article with two purposes. First, it seeks to give the reader an appraisal of the new DeMille spectacle. Secondly, it suggests teaching possibilities for those who see this film.*
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DEPARTMENTS

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Cover photograph by H. Armstrong Roberts. Photographs on pages 8 and 9 from "The Ten Commandments," courtesy of Paramount Pictures Corporation.

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Good News of Redemption for Youth

A mission field wide open for the harvest is presented to the Church by her youth. Parishes, which ought to be missionary societies, and missions, which are that in name at least, have a special commission to state the Good News to young people, spell out its implications, and sustain them within a redeemed and redeeming fellowship while they learn the Good News for themselves.

We are engaged in this service, and the effects of it, or lack of it, may be permanent. St. Paul said, "Therefore, having this ministry by the mercy of God, we do not lose heart." (II Cor. 4:1, RSV)

"... we do not lose heart." But we do. The sheer joy and blessedness of being an apostle for Christ may suffer an eclipse when our apostolate is directed to youth.

If adult advisers to youth could see themselves as called to be missionaries and interpreters of the Saviour under the same urgency that impelled the early Church workers, young people would have a better chance to hear the Good News today.

Youth work is difficult. The results of it seldom approach perfection. But recall that even though Jesus Christ chose them, the Twelve were far from perfect. Judas betrayed Him, Peter denied Him, James and John quibbled over "status needs" while He warned them of approaching tragedy, and all forsook the Lord when disaster struck.

Yet in the high-priestly prayer which Jesus offered in the night in which he was betrayed, he said: "I am not praying for the world, but for those whom thou hast given me, for they are thine." He was praying for that little company of frail, fallible, and yet potentially splendid men. Isn't this what youth are, potentially splendid children of God?

All through that prayer Jesus Christ keeps speaking of the disciples as a gift of God to Him. We often speak of Christ as God's gift to us. Christ, on His side, seems to regard us (youth included) as an amazing gift from God to Him. That seems incredible.

Clement of Alexandria said of this

prayer, "The Lord keeps pitying us, instructing us, exhorting us, admonishing us, saving us, shielding us . . . and the only advantage He reaps is that we are saved." That is the only advantage in youth work, that young people will be saved.

How? Well, take another hint from the early Church. After Jesus Christ ascended to the Father, the only thing which remained was a fellowship of a few people who believed that in Jesus Christ they had met God.

The Ascension took place twenty centuries ago. When young people enter the teen years, it occurs again, and all they have left is next to nothing. What if they have been so carefully taught that they know what every Churchman ought to know? Can they apply it? Can they live with it? How shall they guide their lives by it?

Mission Societies for Youth

The Institute for Social Research at the University of Michigan is releasing two enormously interesting studies.

According to these studies, teenage boys and girls are joiners. Both boys and girls were asked which groups they would give up if it were necessary to drop some memberships. A higher proportion of Church members would stay in the Church youth group until last, and fewer would give it up first, than is true of members of any other group!

Another significant finding is that in Church youth groups young people have the only opportunity outside family and school to practice adulthood. Church youth groups generally do not handle this function as fully as they might, but practice in adulthood is one of the functions they serve.

What an opportunity this is for the Church to serve her youth! Trained as children to be Christians, they have yet to learn how to be Christians in adulthood. Faced with the call to be saints, they are still blocked by the facts of temptation and sin. Both are inescapable, but the seductions of Satan are often more persuasive than the gifts of God. If we are content with doing as little as possible for youth, is it any wonder that these children of light get lost in the darkness of this sinful world?

Let's turn to a case study. It may be

a shocker. A high-school boy was having a great deal of difficulty. Unknown to his parents, he had been out of school for a month. The police were looking for him because he had injured another boy in a fight. When everything started to cave in on him, he came to a church and said, "Can I see a minister?"

The minister sat down with him, and they talked about what had happened to him. Finally, the boy said, "My real problem is that I don't know what's wrong with me. I have a girl friend who's been really wonderful to me for four years—she has been kind and understanding. The thing that's got me all fouled up is that I was out with her this other night. She was so 'high' she just trembled. I could have done anything. And all of a sudden I discovered I couldn't.

"What's wrong with me? I'm good at this sort of thing," he said. "I've been out with all the women there are, and I'm a real man." Minister and boy talked some more. Finally, the boy gave this insight: "You know, I think she is the only person who loves me."

The fundamental fact is that a youthful experimenter with sexual promiscuity had encountered real love. The confrontation had paralyzed the devil's trainee.

That case study was reported in the issue on "The Church's Ministry to Youth" of Chicago Theological Seminary's *Register*. It is available at 25 cents a copy from the Rev. Dr. Ross Snyder, 5757 University Ave., Chicago 37, Ill.

When a young person comes to the place where he can really feel loved by God, that love takes hold, giving a source of security from which to begin to love. Youth who feel accepted, securely loved within a redeeming fellowship, are far less likely to get involved in the unsolvable problems which assail the devil's disciples.

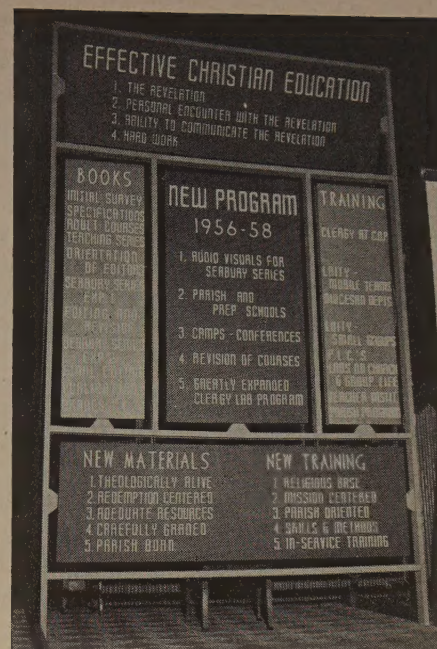
Transcend, Translate, Transform

The function of the Church is to provide the atmosphere in which the light of the Gospel may transcend the ordinary conditions of existence for youth. It must transcend youth's limitations with such clarity that they can translate its revelations into understandable language. Then they can accept the supernatural, divine power that may transform them from sinners into redeemed persons whose chief reason for being is to love God as He first loved them.

What a field for missionaries of the Gospel of Redemption youth is presenting to the Church!

— RICHARD L. HARBOUR

Four of the five projects announced at Honolulu for this triennium, as shown in the central panel of this chart, are well under way, and other major developments not foreseen or promised have been undertaken.



The Department at Mid-Triennium

by David R. Hunter

As the postman delivers this issue of FINDINGS, we have reached the mid-point in the present triennium and it is well to compare promises made at Honolulu with the present turn of events. Eighteen months ago the Department unveiled a large visual outline during the Joint Session which pinpointed the work of the previous triennium in terms of theological foundations, development of publications and leadership training, and the basic characteristics of the general department program which entitled it to be tagged "new." The central panel revealed on the display listed five items under the title NEW PROGRAM, 1956-58. These were: (1) Audio-Visuals for the Seabury Series, (2) Parish and Preparatory Schools, (3) Camps and Conferences, (4) Revision of Courses, (5) Greatly Expanded Clergy Lab Program.

It is now possible to report that headway has been made in four of these five areas to a degree equal to the expectation in 1955. In addition, there are other major developments either not foreseen or not promised two years ago.

Audio-Visuals

From the earliest days of our curriculum development program, it has been the desire of the Department to make use of the opportunities afforded by slides, filmstrips, and motion pictures to assist classes and study groups in realizing their purpose. It has also been recognized that an honest facing of this opportunity called for the production of new visual aids, for while existing materials can be recommended, there are few, if any, audio-visuals which are produced with the specific needs of individual age levels in mind. What we really need are filmstrips, sold as integral parts of the teachers' manuals, to be used in a class session on a table in the midst of the class without benefit of a darkened room or any of the other requirements for projection in a large meeting. Such audio-visuals will be real aids to the learning process of each class rather than diversions or, at best, learning experiences quite apart from the course for the year.

Not until the 1955 Convention did the budget of

The Department is providing guidance for camps and conferences and for parish and preparatory schools. It has undertaken a far-reaching evaluation of the Seabury Series and expanded its clergy laboratory program. New programs include preparation of materials for small church schools and the training of parish educational assistants.

the Department contain an appropriation for the production of audio-visuals, and this appropriation had to be cut in February, 1956, when the General Convention budget was not fully subscribed by the Church. However, by April of that year funds were obtained from another source, and a production officer hired to begin the new work. Now illness has brought this new production to a standstill, although we still hope to introduce the new filmstrips in the first revisions of the Seabury Series which will appear in 1958. While 1958 may seem to be a long way from now, the final manuscripts are due in late June of this year, so the deadline is very real, and we will be pushed to meet it.

New Units

The new triennial budget called for the creation of three other pieces of work which resulted in the establishment of three new units in the areas of camps and conferences, parish and preparatory schools, and evaluation. All three have been staffed with men unusually well prepared for such specialized service, and work in each is progressing satisfactorily. Enough requests from dioceses for help in establishing or improving church camps have been received to fill the remainder of this calendar year with more field work than should be undertaken in one year.

Whereas during the two years of exploratory work with parish and preparatory schools the major emphasis was placed on the latter, the new unit will give itself at the outset predominantly to the needs of parish day schools, while continuing portions of the work already started with preparatory schools. This is a result, in part, of the pressing demands from the day schools themselves for standards which can lead to a wise means of accreditation. Within another year the unit will have established a balance in the attention it gives the two different kinds of Church schools.

The Unit of Evaluation has been giving most of its attention to the use the Church is making of the Seabury Series. Reliable data have been forthcoming from teachers, students, and pupils, revealing both the strengths and weaknesses of the new courses. A further survey was made of every parish which used the Series the first year but did not reorder for 1956-57. While many of these findings confirmed what editors already had gathered from more limited sources, it was a kind of confirmation which was greatly needed, since it is important that revisions not be undertaken on the basis of impressions.

The Seabury Series

Ever since 1952, when the first publication schedule was set, it has been the plan of the Depart-

ment to revise courses every three years. Such a policy will assure the Church of a program which is under constant improvement based on actual results in parishes. While the Department has been sorely tempted to change this schedule and allow a greater interval between revisions, it has decided in recent months to adhere to the schedule and publish the first revisions of grades one, four, and seven in 1958. It is generally agreed that the objectives of the courses are sound and that their greatest strength is in the help they give teachers in understanding their pupils at specific age levels. It is equally clear that the courses can be substantially strengthened by increasing the help offered in session planning and in the use of the great resources of our Christian heritage. An examination of the courses published in 1956 and those which will appear this spring will reveal that we are already responding to this demonstrated need.

As the revision proceeds, and as the remaining courses appear in their first editions, it can also be reported that an important additional objective has taken its place as one of the principal purposes of each course. The uniqueness of the 1955 courses was their solid recognition of the fact that children and adults grow in the Faith through encountering it in the life in the Church. Hence these courses have as their principal objective the use of the rich resources of the parish in relation to the present-day religious needs of those who comprise a class. The Bible and the history of our faith, when known in relation to our own life and experience, are not only known but are retained and remembered beyond anything which rote learning can produce.

Now there has been added a second major objective bearing upon the use of subject matter, namely, teaching the great heritage of our Church as heritage in which people can glory for reasons other than its service or morality value. In a sense this is but an extension of the first purpose, for when a child can say or feel within himself about a portion of the Bible, for instance, "This is the story of my people," the Bible in another way is speaking to the child in terms which relate to his present life. [See FINDINGS, January, 1957, "Speak the Truth in Lore."] Most of our courses in their new or revised editions will contain this two-fold purpose and offer help in relation to each purpose. In our judgment this could not have been done in the first published courses without too many teachers simply settling for a purpose in terms of heritage alone, letting the purpose in terms of present-day religious need go by default or relegating it to so secondary a position that it counted for little. By now the fundamental purpose and orientation of the Seabury Series is sufficiently recognized and accepted to permit a



Curriculum development is still a major effort of the Department. Here Margaret Chasin, editor of junior materials, and Florence Newbold, senior-high-school editor, examine art work for the Seabury Series.

broadening of its base with good rather than unfortunate results.

Laboratory Program

It was at Honolulu that the first announcement was made of the gift to the department of \$350,000 for an expansion of the clergy training program known as Laboratories on the Church and Group Life. A total of fifty-four laboratories was planned, extending through 1958, which would reach a maximum of thirty-five hundred clergy and full-time professional lay workers. Through February, 1957, a total of thirteen hundred and twenty-six have attended such laboratories. Since attendance last fall and during the first two months this year has been greatly increased over the early portion of 1956, it is reasonable to suppose that total attendance during the second half of the triennium will be far above the first half.

Mrs. Theodore O. Wedel, who was in charge of research at these laboratories through 1956, has reported on a survey conducted among four hundred and seventy-seven who have attended group labs sponsored by the Department. Without quoting her many statistics, it is fair to include in this report the following from her summary: "A large majority of the clergy and professional church workers who attended the first nine laboratories found it a valuable experience. The very high percentage of those who feel, after the passage of considerable time, that their laboratory experience made a lasting change in their attitudes and behavior is significant. But the

most important 'finding' would seem to be the kinds of change which most of them feel took place—better understanding of the Christian faith, improved relationships with people, deeper self-understanding, and ability to work more constructively with groups. Apparently the time, effort and money which has gone into the laboratory program has been well spent."

Materials for Small Schools

One of the hopes of the Department not reported at the last Convention pertained to the development of materials for Christian education for use in congregations where there were so few children that neither closely graded nor group graded classes could be organized. It was not known then whether we could possibly undertake this before 1958. By action of National Council last December, we are now authorized and financially equipped to begin this important new work which will relate to the needs of at least 15 per cent of the parishes and missions of our Church. Before long we should be able to announce the personnel to whom this project will be entrusted.

Training of Parish Assistants

Another completely new development since Honolulu has been the emergence of the proposed training program for parish assistants through which the Department hopes to provide three months of residence training annually to a maximum of 108 lay people who will then fill posts as parish assistants in Christian education. A survey conducted in January, 1956, revealed that 287 parishes were then ready to hire such a worker on a full- or part-time basis. The most careful consideration has been given this proposal by committees which have been representative of all of the groups in our church concerned about lay training, particularly the training of women workers. A preliminary survey of the training design and admissions policy was approved by the Department in December and presented for discussion to National Council. It will be acted upon by the Council at its winter meeting and, if approved, will call for the initial training session to be held in the east from June 9 through August 29, 1957. The full cost of tuition, room, and board probably will be \$750, with scholarship help available where needed up to a maximum of one third of this amount. Inquiry should be addressed to the Greenwich office.

In any report on the Department's program, one always does an injustice to much of the ongoing work of the Department in the interest of reporting on new projects. This is particularly true in the present instance because much could be said about the new Vacation Church School experimentation conducted by the Children's Division, the growing publications program of the Youth Division, the new field training schedule of the Adult Division, and the growing and deepening field work of the Leadership Training Division, to mention but a few examples. In one way or another these will have to be described in forthcoming issues of FINDINGS.



Moses eats the first Passover meal, sacred still to both Jews and Christians, while the angel of death visits the first-born of the Egyptians.

The Ten Commandments in Technicolor

by Richard Upsher Smith

THE new Cecil B. DeMille film, *The Ten Commandments*, has already stirred up a tempest which is likely to continue as long as the film is shown. Since the release of the Paramount VistaVision spectacle in the larger cities of the country, some religious leaders have raised their voices in protest against the film, others have joined the producer in praising it.

FINDINGS is unwilling to go to either extreme. Instead, and in recognition of the fact that countless numbers of our children will see *The Ten Commandments*, we want to give parents and teachers some help in interpreting the film, and some of the Biblical ideas it conveys.

Purpose of the Film

A man of DeMille's extraordinary ability is bound to arouse criticism. There are many who believe that no good thing can possibly come out of Hollywood, especially no good *religious* thing. But to be fair to Mr. DeMille, let us see what his purpose

was in producing this film. "I believe deeply," he says, "that the Ten Commandments are *the law*. They are the expression of the mind of God for His creatures. They are the charter and guide of human liberty, for there can be no liberty without the law. . . . The struggle between the forces represented by Moses and those represented by Pharaoh is still being waged today."

He continues, "What I hope for is that those who see *The Ten Commandments* shall come from the theatre not only entertained and filled with the sight of a big spectacle, but filled with the spirit of truth . . . that it will bring to its audience a better understanding of the real meaning of this pattern of life that God has set down for us to follow . . . that it will make vivid to the human mind its close relationship to the Mind of God."

This is a laudable objective. Every person who sees the film must answer for himself whether it is only a spectacle or whether it actually helps him to

come to a "better understanding of the real meaning of this pattern of life" outlined by God's commandments.

Limitations of the Film

One limitation of *The Ten Commandments* is the extra-Biblical material it treats. Hollywood did not invent the whole story which this film tells. It draws on real historians (Philo, Josephus, and Eusebius) as well as modern novelists like Dorothy Clarke Wilson, who wrote *Prince of Egypt*. This is not in itself necessarily wrong. But so much time in this extra-long film is concerned with Moses' youth, and his life at court is portrayed so extravagantly, that the Biblical incidents themselves seem less exciting and less real. DeMille is quoted in *Woman's Home Companion* (January, 1957) as saying that the film "attempts to tell the life of one man — Moses." This he has done in an extraordinarily interesting way, but it is a different Moses from the one the Bible records. In contrast, the Ten Commandments and the Covenant with God suffer tremendously.

Moses' life may be divided into three areas: his youth at court, his experiences leading the Hebrews out of Egypt, and the renewal of the Covenant in the giving of the Ten Commandments at Mt. Sinai. The last is the most important — and the most neglected in the film. The significance of the Law in relation to the Covenant is lost altogether. Arnold W. Ahern says: "The import of the Biblical narrative has been utterly obscured, and the dimension of depth is lacking. . . . This motion picture is no creative dramatic response to the word, 'I am the Lord thy God, which brought thee out of the land of Egypt; out of the house of bondage. Thou shalt have no other Gods

Moses descends from Mt. Sinai with the Ten Commandments in hand to face a rebellious people who have made a golden calf to worship. Joshua looks on.



before Me.' . . . The viewer is not confronted by the Holy One of Israel. He is not involved in a drama of either religious, esthetic, psychological, or social depth. He is simply left gasping at the . . . wonders of cinematic technology." (*Christianity and Crisis*, November 26, 1956.)

A better title for the film might have been *The Birth of Freedom*, for its message is the need to fight for freedom in our own day. "The film etches an unforgettable picture of the meaning of slavery. . . . As a result, the liberation of the Israelites from their bondage has a real impact and meaning in the context of the story." So writes Moiba Walsh in the *Jesuit America* (December 1, 1956). "The presentation of the Ten Commandments," she continues "does not seem nearly so impressive or relevant. Perhaps it is that the DeMille technique, though supposedly religious in intent, is better able to cope with the theme of human freedom than with the idea of obedience to God's will."

The closing words of the film are taken from Leviticus 25:10. In context they are one of the directives for the years of jubilee, but here are meant to apply to us as well: "Proclaim liberty throughout all the land unto the inhabitants thereof." Such a theme certainly deserves elaboration in this year of grace when another major exodus is taking place, the exodus from Hungary.

I have referred already to the license exercised by DeMille. The miracles become magic in such treatment. "The miracles are presented literally and without inventiveness or imagination," writes Gerald D. McDonald in the *Library Journal* (November 15, 1956). "A spiritual tone is never achieved, not even in the character of Moses as played by Charlton Heston. The still small voice is never heard; it is always the voice of thunder in a magnificent pageant of VistaVision."

Tom Driver, instructor in religion and drama at Union Theological Seminary, New York, writes in *The Christian Century* (November 28, 1956): "The liberties taken with the biblical narrative would be permissible if they contributed to an understanding of what the biblical narrative intends. They do not. . . . 'The Ten Commandments' is made in a style which is dedicated to things external. . . . The biblical style, however, never dwells on these details. It uses concrete detail to anchor its narratives in the real world, especially the world of temporal history; but it always assumes this real historical world as its point of departure. In the biblical style, we always stand *in* the real world and look *at* the relation of God and man. Therefore the direction of thought is away from the outer, toward the inner. Although biblical style usually locates time and place, it never describes the physical details of a scene. If it did, it would defeat its own purpose."

Driver continues: "In 'The Ten Commandments' God is never, not for one instant, a mystery which sends a man scurrying into his inner self searching for a place to hide; he is not the God above all gods who is beyond thought and therefore must be apprehended through the imagination reaching out to

meet his self-disclosure. . . . He bears no resemblance to the Old Testament Lord of History."

These are serious charges. Both Ahearn and Driver challenge us in the churches to look beyond the surface features of this film and, indeed, to come to terms with the shallowness of our understanding of the Christian faith and with the need to communicate more effectively the message of the Bible. Until we do so, they ask, how can Hollywood?

How to Teach from This Film

Whether or not you approve of the Hollywood version of the giving of the Law, thousands of children will see it. What can we do to make the best use of what DeMille has done? How can we help our children to interpret the life of Moses, the story of the Exodus, and the renewal of the Covenant between God and His People?

Adults

The following questions might form the basis of discussion at a teachers' meeting, a parents' class, a Bible class, or a family-night forum. How *should* we interpret the life of Moses? How does DeMille do it? What is the discrepancy between the Moses of fiction and the Biblical personage? What is the *religious* interpretation of the Commandments? How does the film fall short of making their real import clear? (In this connection, the reviews quoted above are worth reading in their entirety.)

Recently a group of parents was reviewing the order of the Eucharist. The leader wanted to pass quickly over the Ten Commandments. To his amazement, he discovered a real concern on the part of many persons present to discuss the meaning of the Decalogue in their lives. One person said, "We know that Jesus' words are the ultimate of what we are to do, but we also know we cannot love our neighbor as ourselves. The Ten Commandments give us some guideposts as to how we can love our neighbors."

Juniors

Juniors love to recount plots of movies they have seen. Let them recall as many relevant or irrelevant details of *The Ten Commandments* as possible. Then help them to get the facts of the story straight, either by turning to the fourth-grade reader in the Seabury Series, *God's Family* (pages 131-151), or to Goodspeed's *The Junior Bible* (Macmillan, 1948, pages 50-65). Or select passages from Exodus 1-20 which have the closest relation to their concerns. Talk about the interesting things that happened during the struggle of the Hebrew people to leave Egypt.

If your pupils are interested in certain commandments, you will find helpful discussions in the fourth-grade teacher's manual, *Right or Wrong?* (See the index under the entries Covenant and Ten Commandments.)

In connection with the Covenant, it would be appropriate, with Easter close at hand, to tell the story of the first Passover. Helpful articles explaining why and how the Jews still celebrate the Passover will be found in the pamphlets "Your Neighbor

Celebrates" and "Passover Haggadah," both published by the Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22.

Junior-High and Senior-High

The film will certainly be a fruitful discussion starter for teenagers. If they have seen it, it will have opened up questions and made some Old Testament words take on reality. The kinds of questions you might ask teenagers are, What did you like about the picture? What didn't you like or agree with? Did anything seem far-fetched, fantastic, or impossible? Perhaps you can list on a blackboard the good and bad points mentioned. When the youngsters are sufficiently involved, move on to what is really religious about the story. Some possible questions are these: For whom were the Ten Commandments intended? Are they still important? How can any law be good after all these years? How much does human nature change? Does God still have problems with His children? What would He tell us if we had a Moses today? Such questions could lead to a project of drawing up a list of "modern commandments" and eventually matching them with the original ten. It is hard to imagine that their list will include any not already covered by the Decalogue and the Summary of the Law!

A second set of questions could center around points like these: Do we know *how* Moses received the Words of God? Does Hollywood know? Do we need to know? Does it really matter *how* it was done, if we believe *that* it was done? What are various ways that messages are received today? Does it matter to the truth of the message whether it comes in speech, by writing, telephone, telegraph, radio, or special messenger? (If mental telepathy comes into the discussion, the conclusion may be that people who know each other well and care a great deal for each other often seem to understand each other without a formal message. If this is true of human relationship, is it not much more possible with God and those who love Him?)

How did God put thoughts into the hearts and minds of the prophets? The prophets spoke for God, but we do not know just how God spoke to them. What was Elijah's "still, small voice" that *he* heard on the mountain? (I Kings 19:11-12.) Can anyone hear God today? This can lead into the big question of prayer, especially the part that is not speaking to God, but quiet waiting upon the will of God.

Conclusion

What makes a film "religious"? In a recent TV program Professor Martin Brown of Union Theological Seminary and Dean James A. Pike of the Cathedral of St. John the Divine agreed that drama is religious if it seeks to present and to answer problems basic to human life. It is also religious if it raises questions but does not answer them.

The Ten Commandments is a religious film in this sense. We hope it will lead to a deeper understanding of God's loving purpose for those who will consider such questions as suggested in this article.



Wiener roast at Camp O-At-Ka, Maine.

This article is based on information supplied by the Rev. Arthur O. Phinney, Executive Secretary of the Unit of Camps and Conferences.

A Progress Report on Camps and Conferences

Camps and conferences grow in popularity every year. Almost six hundred thousand persons attended six thousand camps and conferences in 1955, involving sixty-three thousand leaders. In the same year the Episcopal church provided 207 camp sessions and 319 conferences varying in length from five days to eight weeks. A total of 129 separate locations were involved. This is a veritable task force in Christian education.

How effective are these camps and conferences as channels of Christian education? How closely are they related to parish and diocesan programs of Christian education? How can they be more closely related and more effective? The growing camp and conference movement, and the opportunities it presents for effective education, prompted the National Council to set up a Unit of Camps and Conferences. The executive secretary of the unit has served since April and already has visited many parts of the Church and has been in correspondence with leaders in every diocese.

We find that camp and conference

leaders want help in programing, in matters of administration and leadership, and in developing adequate camp sites. They are also concerned with public relations and promotion and, of course, with finances. (How often we hear what people would do if only they had more money!)

We found in our exploratory work much to commend, even where facilities are not all that can be desired. But we also discovered that directors and leaders with little or no experience were sometimes put in charge and left to their own devices with little regard for what might happen to the children and youth under their care. Sometimes basic standards of health, safety, and sanitation were violated to the extent of endangering lives. Practices were also followed in some cases which violate good educational procedures and are inimical to the spiritual growth of campers and conferees.

It is important, therefore, to give serious thought to an evaluation of what we are doing. For the good of all concerned we must make the best possible use of the tremendous

investment of leadership, time, and money which are now being expended on our church camps and conferences.

First, we must ask ourselves what we want our people to find when they come to church camps and conferences. We want them to have the kinds of experiences which will enable them to develop and grow physically, mentally, and spiritually. We want them to become the kind of people that God wants them to be as children in His family, the Church, the household of Faith.

To accomplish these aims, leaders need knowledge and understanding of the age groups with whom they are to work and worship and play. They need to know what subjects best lend themselves to camp and conference settings, what methods can best be used and how they should be used.

Opportunities are available for camp and conference leaders to meet together to pool their experiences, to exchange ideas, and to discover the best possible procedures for their own particular situations. Both the Special Committee of Camps and

... in 1955 the Episcopal Church sponsored 207 camp sessions and 319 conferences in 129 locations.

Conferences of the National Council of Churches and the American Camping Association hold regular conferences where these opportunities are afforded. The S.C.C.C. holds five regional training camps for church camp leaders. The locale of these training camps is changed each year so as to make training more conveniently available to leaders in widely separated areas. The A.C.A. holds several regional conferences every winter and spring which our leaders might well attend. Our people should also join the A.C.A. and become familiar with its publications.

Our own Unit of Camps and Conferences is now setting up a committee to advise and assist the secretary. The committee will be made up of one officer from Leadership Training, one from each age-level division, and two representatives from the field in each age-level division. Budget restrictions, unfortunately, will limit personnel for the time being to membership from nearby areas. The Unit's budget is large enough, however, to enable the secretary to meet with provincial and department leaders. He is keen to do this in order to help them to determine their objectives, to train their leaders, and to plan their programs. He urges every diocesan department of Christian education to set up workshops where such assistance can be provided. Personnel of the Leadership Training Division of the national Department of Christian Education are also able to advise diocesan departments about camp and conference matters.

This article must go to press before the annual meeting in Cincinnati of Episcopal educational leaders and of the National Council of Churches. Both groups are providing meetings for camp and conference leaders which we hope to report on in a future issue of FINDINGS.

Meanwhile, we urge you to write to the Department if it can help you to develop your camp and conference programs according to the best Christian education objectives and methods known today.

St. John's Church, Somerville, N.J.
Photograph by Jay Chapman.



What the Church is teaching week by week

by William Sydnor

Passion Sunday, April 7, 1957

THE THEME:

Christ the Fulfiller—of priestly offering and of prophetic insight.

THE EPISTLE. HEBREWS 9:11-15:

The custom of offering sacrifice to God is as old as Old Testament religion. Sacrifice was offered in order to do homage to God, to win His favor, or to secure pardon. Only the best was offered—the first fruits, the lamb without spot or blemish, and so forth. In contrast to the temporal and imperfect sacrifice “of bulls and of goats,” Christ “offered himself without spot to God,” the perfect sacrifice made once for all for our pardoning.

THE GOSPEL. ST. JOHN 8:46-59:

Here is one of the most fiery battles of words Jesus had with the authorities prior to His trial before the High Priest and the Sanhedrin. “We know Abraham and the prophets,” they said to Jesus, “but who are

you?” In effect His reply was, “I am the eternal Son of the Father.” Only this One could make the perfect sacrifice for the sins of the whole world.

PSALM 71:

This lament is the prayer of a pious man who is beset by “great troubles and adversities.” Its appropriateness, as we look forward to the passion and death of our Lord, is found in verse 15. “I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.”

DEUTERONOMY 18:15-22:

Moses was the great prophet to the Jews. Here he promises, “God will raise up for you a prophet . . . him you shall heed. . .” (v. 15) He also warns Israel against false prophets. Christ was the fulfillment of the greatest insights of the prophets. He was also greater than the greatest of them.

ST. LUKE 20:9-18:

In a parable Jesus tells His hearers that Israel has rejected her prophets and she is going to reject and kill Him who is greater than the greatest of them.

Palm Sunday, April 14, 1957

THE THEME:

Christ humbles Himself to suffer death upon the Cross for all mankind.

THE EPISTLE. PHILIPPIANS 2:5-11:

This passage has been called "the chief glory of the Epistle to the Philippians." Here is a capsule statement of St. Paul's belief about Jesus the Christ. As we study it and come to understand it, we deepen our understanding of the core of the Christian faith.

THE GOSPEL. ST. MATTHEW 27:1-54:

This is the trial of Jesus Christ before Pilate, the crucifixion, the death.

PSALM 22:

This prayer of a lonely soul opens with those familiar, desolate words from the Cross. The similarity between the sufferings of Jesus and those described by the psalmist is striking.

ISAIAH 52:13 — 53:12:

Here is the last of the four "Servant of the Lord" poems which are scattered through Isaiah 42-53. The poet is describing one who humbly accepts suffering on behalf of his people. Scholars do not agree as to whether the servant is an individual, a dedicated remnant of the people, or the vocation of the nation of Israel. In any case, we think of this passage as one of the spiritual high points of the Old Testament and see in it a description of the meaning of the passion of our Lord Jesus Christ.

ST. MATTHEW 26:1-75:

This is the first part of the account of the passion of our Lord Jesus Christ — the betrayal and the trial before the High Priest.

Easter Day, April 21, 1957

THE THEME:

Christ is risen from the dead.

THE EPISTLE. COLOSSIANS 3:1-4:

Christ is risen. Die to old, former loyalties; center your attention on "things above." Rise with Him; live with Him. This is the heritage of all who belong to Christ. This is the substance of all who belong to Christ. This is the substance of our prayer for every newly baptized person at the close of the baptismal service (See pages 280-281).

THE GOSPEL. ST. JOHN 20:1-10:

Here is the Easter story according to the Fourth Gospel.

PSALM 57:

Here is strong faith of the kind that makes belief in the Resurrection possible. The psalmist is in gravest peril, yet we hear him say: "The greatness of thy mercy reacheth unto the heavens . . . and thy glory above all the earth" (vv. 11-12).

EXODUS 12:1-14:

This is part of the story of the first Passover at the time God delivered the Israelites from Egyptian bondage. As God delivered His people from death in ancient times, so, in Christ, God has freed His faithful people forever from the power of death.

REVELATION 14:1-7, 12-13:

The Seer of Patmos wrote the closing book of the Bible to third-generation Christians who were being persecuted because of their faith. He gives a picture of heaven. The Risen Christ is there — the Lamb which had been slain and yet lives. Those who have been faithful to Him and have died are also there, "redeemed from mankind as first fruits for God and the Lamb" (v. 4). To those who are still in their earthly pilgrimage he is saying, "Be faithful and live with Him now, and you will live with Him hereafter." He would join St. Paul in saying, "If we have died with Christ, we believe that we shall also live with him" (Rom. 6:8). The Apostle is speaking of baptism; the baptismal service and the burial office complement each other as we come to understand the meaning of Christ's resurrection for us.

Easter I, April 28, 1957

THE THEME:

Believe in the fruits of the resurrection of the Son of God.

THE EPISTLE. I ST. JOHN 5:4-12:

The faith which overcomes the world is the belief that God has given us eternal life in his Son.

THE GOSPEL. ST. JOHN 20:19-23:

In St. Luke's account in his Gospel record and in the Book of Acts, Christ's resurrection, ascension, and the gift of the Spirit are three separate events. In the Fourth Gospel, when the Risen Christ shows Himself to His disciples, He bestows on them the gift of the Holy Spirit. The Spirit is only given to those who believe in the Risen Lord.

PSALM 103:

This hymn of deeply personal piety is closely akin to the New Testament. Its appropriateness on this Sunday lies in the fact that the psalmist praises God, "Who saveth thy life from destruction" (v. 4).

ISAIAH 43:1-12:

Some of the deepest spiritual insights of the whole Old Testament are found in the poems of Second Isaiah (Chapters 40-66). An evidence of this is seen in that portion of one of these poems which is appropriately read in the Easter Season God describes Himself as "your Savior"; "I have redeemed you." (vv. 3 and 1.) And to the people who have experienced the wonderful goodness of God, He says, "You are my witnesses" (v. 10). Truly the insights of the spiritual seers of the Old Testament longed for, and anticipated in faith, God's mighty revelation of Himself in the life and death and resurrection of Jesus Christ.

ST. LUKE 24:36-49:

Here is an account of one of our Lord's resurrection appearances. Those who shared in a faith in the Risen Christ also shared new insights and new knowledge about the Scriptures and God's will for His people. They also shared in a responsibility to bear witness to the meaning of their resurrection faith.

When the Little Child Comes to Church

by Mary J. Pyburn

The preschool editor reminds us that young children are not miniature adults but have their own ways of living, learning, and growing.

How old should children be when they start coming to church regularly? Isn't it a good idea to start them very young so they will have an early beginning in their Church life? Such questions as these are raised frequently by parents and church school leaders who are thoughtfully concerned for the Christian life and growth of young children.

The time we have with our children at church is so short, and these early years are so important in their Christian development, we do not want to miss a single opportunity to communicate the Faith to them. But the *kind* of experience we provide for them, and their ability to understand or enjoy it, is surely crucial. We must realize and remember that life in the Church is much more than life *at* the church.

There are parishes where preschool children, even babes in arms, attend worship regularly with their parents. This has strong appeal to some clergy and some congregations. We believe, however, that in most cases it is enough for young children under six to attend a church service with their families only on special Church and family days. Children this age are incapable of worship in the way that the "adult" service seeks the loving response of their parents and older brothers and sisters. Their Christian education must take place in a situation where they can be given the freedom and opportunity to be themselves, to move about and play and talk in small groups of children their own age with understanding adult leaders present. This is not a period of marking time. It is a period of real growth.

What Preschool Children Are Like

There are few children under three who can be happy even for an hour or two away from home and away from their parents. At three, however, many children are ready for such an experience, and four- and five-year-olds are usually eager for activity with other children their own age. At each stage from

three to five, children become progressively less solitary in play and activity and progressively more involved in small groups for stories and songs, in conversation with their friends and teachers, and in instruction for worship.

The language skills and understanding of preschoolers are limited. They need many kinds of experiences before words, especially "church" words, can have meaning. Physically active during their waking hours, they are busy developing their muscles and limbs. They test and explore everything around them that they can touch, taste, smell, push, pull, lift, or climb upon. To observe this, watch a young child in church using prayer books and hymnals! He probably thinks they are some new kind of blocks. He lines them up on the pew like a train, stacks them upon the kneeler, or chews the corner of one while he decides what to do next. At three or four years of age he is not ready to imitate adults by pretending he is singing from the hymnal like his slightly older brother or sister. Preschool children are not diminutive adults, they are persons with their own ways of living, learning, and growing. They are not just miniature people who sleep long hours and play a lot because they have nothing else to do.

All this indicates, we think, that except for occasional visits to church services with his parents, the preschool child should have his own room and program at the church. He needs to come regularly enough to feel at home with his teachers and the other children. His teachers should know how children learn and grow, how to be relaxed with them, and how to communicate the Faith on the child's level. A big order! But a preschool class is essential if a parish sincerely wants to minister adequately to these young members of the congregation.

Preschool Classes

Many people are not aware of the difference between an organized preschool class, which is what we are advocating, and a roomful of children with adult attendants. Baby-sitting is often offered as a convenience so that parents can attend a church service. It may indicate a real concern for parents, or it may be solely a device for "pew-filling." In either case, it is intended to keep children safe and perhaps entertained until their parents call for them, but it has little to do with the child's Christian nurture.

A church preschool class, on the other hand, is intended to provide a Christian ministry to children—to reveal to them in many ways, mostly unspoken, the love of God and the fellowship of the Church. Preschool classes to be effective must be arranged so that small children have *their* place in the parish and a program that fits *their* needs. Any parish that provides only casual supervision of the baby-sitter type is missing an opportunity and even shirking its responsibility.

The same recommendations apply to preschool classes in a vacation church school. Unless mature and understanding persons can be procured as leaders, and adequate space and facilities provided for these young children, it is better they not be brought together at



The play of a preschooler is serious business. It is his way of learning to meet real life. During the course of block play, for

all. We should not encourage parents to consider either Sunday morning or a vacation school as time for a baby-sitting service, or as a substitute for a "secular" nursery school experience.

Year-Round Classes

"Should we have preschool classes throughout the year" is another question frequently asked. The answer is yes. A continuing program for preschoolers is particularly important because of the way young children learn: they are not ready for facts and figures, they learn through their play and through every contact with the world around them. For them, too, even the period from one Sunday to the next is a very long interval.

Often the summer and holiday seasons offer opportunities to make preschool classes even better than during the rest of the year. Student teachers may be home from school and trained children's workers may have more free time to help. Often they may be happy to relieve the personnel of the regular preschool classes for a few Sunday sessions.

It may be the custom in your parish to omit classes for older pupils on special days such as patronal feasts, Christmas, Easter, Whitsunday, or when the bishop is coming for Confirmation. This, too, can be turned to an advantage, for it may free otherwise crowded space. Then classes may be subdivided and the children given a chance for activities which require more space (or noise) such as singing games and rhythms. If the church school for older children is recessed during the summer months in your parish, the rooms the older children ordinarily use will be available for long periods.

Recommended Reading

The inexperience and immaturity of young children, who are ready for some experiences but not

example, children learn to plan, to cooperate, to be aware of the rights and needs of others, to discipline themselves.

every experience of the Church, places many limitations on what we can expect of them. Much thought must be given to the demands made on us who would provide intelligently for the Christian development of each small boy and girl. Two recent and pertinent publications are suggested below for the reading and study of any persons or committee on Christian education who will take this challenge seriously.

Religious Living with Nursery Children in Church and Home, by Phoebe M. Anderson (Boston, The Pilgrim Press, 1956. Pp. 179.)

"The Church and Children Under Four," a series of ten leaflets published for the Department of Children's Work, Division of Christian Education, National Council of the Churches of Christ in the U.S.A., 1956.

A few of the many current secular books and pamphlets on child behavior and growth are suggested also as helpful material for those who would provide Christian experiences for small children.

"Nursery School Portfolio," Association for Childhood Education International, Bulletin No. 1. (Washington, D.C., n.d.) A series of twelve pamphlets on needs and resources for small children.

Understanding Young Children, by Dorothy Walter Baruch (New York, Bureau of Publications, Teachers College, Columbia University, 1949.)

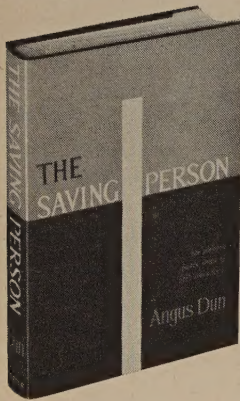
Infant and Child in the Culture of Today, by Arnold Gesell and Frances L. Ilg (New York, Harper & Brothers, 1943.)

Understanding Your Child, by James L. Hymes, Jr. (New York, Prentice-Hall, 1952.)

Child Behavior, by Frances L. Ilg and Louise Bates Ames (New York, Harper & Brothers, 1955.)

These Are Your Children, by Gladys Gardner Jenkins, Helen Shacter, and William W. Bauer (Chicago, Scott, Foresman & Company, Expanded edition, 1953.)

speaking of Books



The Saving Person

By Angus Dun. Harper & Brothers, 1957. 127 pages. \$2.00

When Yale's Beecher Lectures become Harper's Book for Lent, you may be sure that here is a combination of sound theology and readable style. The Bishop of Washington deals with the meaning of salvation in everyday experience, and then moves to a penetrating analysis of "the saving Person" in terms that lay people will appreciate.

His simplicity is not achieved at the cost of profundity. "The minister's work," he writes, "is to confront men with the final questions, to awaken their deepest hungers and to help them find the final answers, to escape the ultimate evils and gain the ultimate goods." This comes from a "middle way." There are ways of salvation in terms of worldly goods and of unworldly attainments, but the Christian way stands between them. Man neither lives without bread nor by bread alone.

The ultimate evil is alienation from God, and Bishop Dun elo-

quently describes the meaning of sin in these terms. The saving Person is the reconciler who restores what man has falsely separated, and He does this through suffering love which changes man's relationship to God and to other men. Rescuers always take chances with ice or fire or storm, and Jesus' ministry ended with the Crucifixion. But in so doing, He overcame death. Because He lives, so shall we live.

R. C. M.

No Cross, No Crown

By William J. Wolf. Doubleday & Co., 1957. 216 pages. \$3.00

A reader who is not himself a member of a learned profession, when confronted with a book like the one under review, may get the impression that doctors of philosophy or of divinity write books only for each other. The index alone bristles with names of other learned men, ancient and modern, of whom he may never have heard, and the book seems to be one long conversation between experts.

This brief review will plead, however, that these characteristics should not deter the concerned layman, let alone the clergyman who may not have a D.D. after his name, from approaching this authoritative survey of the wrestling of Christian thought with the central doctrine of the Christian faith—the Atonement. Theology is serious business. Why should it not occupy the attention of the best minds of the Church, even as they enter upon serious debate with one another? The layman,

in turn, despite the fact that he must skip a footnote here and there or has little previous knowledge of ancient worthies like Anselm or Abelard, or of modern doctors of divinity like Aulén or Harnack or Maurice, can enjoy listening to a great conversation about the deep mystery of God's love for layman and doctor of divinity alike. Let the reader not worry that some of the conversation goes over his head. Enough is left to instruct and even thrill.

The author shares with his fellow Christians the rich resultant of his historical research and survey by unveiling what the Cross can mean for all, simple and learned, rich and poor, who have been led to confess Christ as Lord.

(Rev. Canon) Theodore O. Wedel
Washington Cathedral

A Book of Prayers

Compiled by John Heuss. Morehouse-Gorham, 1957. 96 pages. \$2.00

Dr. Heuss has edited his compilation with the help of a collection which the late Bishop George Craig Stewart made for daily intercessions at St. Luke's Church, Evanston. In a large number of cases where a source is given, the material drawn upon is very familiar: the works of George Dawson, James Martineau, Walter Rauschenbusch, Canon Pusey, Jeremy Taylor, Christina Rossetti, for instance; as are several well-known compilations. The main divisions are: Work, Ourselves, Relatives and Friends, Sick, Depart-

ed, World, Nation, Community, Church.

Dr. Heuss' use of the word *adapted* is sometimes strange, as in cases where the prayer matches the original practically word for word. In one case the only change is the addition of "O God" at the beginning, the rest of the prayer being exactly as written by its famous author. One is glad to see included prayers for a marriage anniversary, for use during an election, for a bishop, rector, vestry, choirmaster, young men, acolytes, Every Member Canvass. On the whole, a fine book.

(The Rev.) John W. Suter
Concord, N.H.

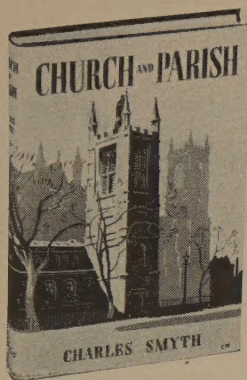
his lectures are a study in pastoralia as well as in history strictly speaking.

There is much humor, much insight, much pastoral depth in this book, as well as the learning, the attention to precise detail, and the insight into the meaning of Ecclesia Anglicana which we should expect from its distinguished writer. Clergy in the United States will enjoy *Church and Parish* and lay people will find it stimulating as well as amusing. It deserves, and it should have, a large sale.

(The Rev.) W. Norman Pittenger
General Theological Seminary

considered thought. *Dimensions of Character* is not written on the popular level. It is designed for professionals. In the field of Christian education it is a landmark despite the fact that it covers too wide an area.

(The Rev.) Francis W. Voelcker
Greenwich, Conn.



Church and Parish

By Charles Smyth. The Seabury Press, 1956. 280 pages. \$5.00

Canon Smyth's Paddock Lectures at the General Seminary three years ago, which this reviewer naturally heard and which, on a reading in their printed form, retain all the verve as well as the scholarship of the spoken word, represent a somewhat unique kind of study in Church history. For Canon Smyth, just now retired as rector of St. Margaret's Westminster in London, took his own parish and through the events in its history traced the life of the English Church from pre-Reformation days down to the present time.

It so happened, of course, that St. Margaret's has played a very significant role in English history, as the parish church of the House of Commons. It also happened that the clergy who have served this parish have included some of the great names in Anglican history, especially the history of theological learning. But Canon Smyth did not forget the ordinary pastoral ministry which the parish has exercised through the years — and one might even say that

Dimensions of Character

By Ernest M. Ligon. The Macmillan Company, 1956. xxix + 497 pages. \$6.50

The services which *Dimensions of Character* renders to the field of Christian education are great, to say the least. The demonstrated necessity for research in a field where all too frequently pious opinion reigns, is the great message of this publication.

This most recent book by Dr. Ligon may well be called his magnum opus. The hypotheses and concepts which he set forth in earlier publications have been introduced anew, and in many instances, expanded. In a sense, if one reads *Dimensions of Character*, he need not read the previous publications of Dr. Ligon.

This book not only contains a "biography" of the Character Research Project, but it moves on to an extensive treatment of trait theory, and from trait theory to the dimensions of personality with which the Character Research Program deals. But the book does not stop here; it continues with a discussion of the tools of research, including everything from rank-order procedures to the chi-square method. The weakness of the book is precisely this "round-the-world in eighty days" approach to the field of Christian education as Dr. Ligon envisions it.

Professional Christian educators would do well to examine the book seriously. Not only is Dr. Ligon one of the great figures in Christian education, but also the concepts he presents in this book and the research design he advocates, warrant

God's Word to His People

By Charles Duell Kean. Westminster Press, 1956. 192 pages. \$3.50

In this book the reader is skillfully guided through the complexities and diversities of the Bible to discover its unity of thought and approach in the ideal of a religious and social community constructed in conformity to God's revealed will. The author shows that the attempt to create such a community in Palestine in the fifth century B.C. ultimately failed, but that the ideal has persisted. Religious indifference and failure made it apparent that God's purposes were to be accomplished not by the complete obedience of a chosen people but by the saving work of a select remnant. The long-awaited Messiah came in Jesus of Nazareth. In Him the Old Testament ideal is transformed, since He is at once the sole remnant of the Old Israel and the first of the New Israel. In Him men are brought into the Holy People of God, the Church, which exists in history but in its universality goes beyond the limitations of Jewish race and culture.

It is the Church, Jewish and Christian, which in its ongoing life has produced the Bible and in turn has been continuously molded by it. This Church gathered into the sacred collection documents from various sources, and the reasons for the selection and the use made of them are as important as the contents of the original writings. The Bible is thus seen as a handbook for all those who in any age would strive to work together for the doing of God's will in history. The results of the author's wide study are everywhere apparent, but the scholarship is unobtrusive, and the book contains no footnotes or bibliography.

(The Rev.) Henry M. Shires
Episcopal Theological School
Cambridge, Mass.

NEWS

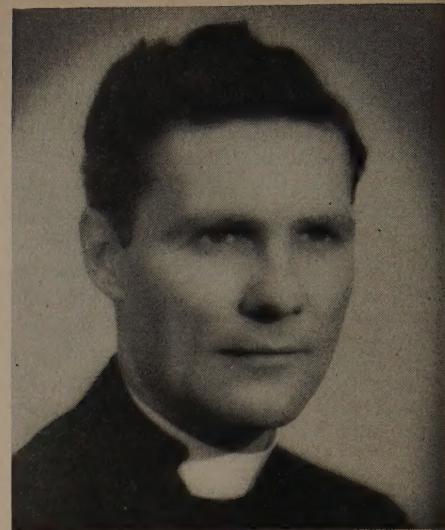
THE DEGREE of doctor of philosophy has been awarded by Oxford University to the Rev. Sumner Walters, Jr., Associate Secretary of Leadership Training for the National Council. Dr. Walters' thesis was written under the direction of Dr. Leonard Hodgson, Regius Professor of Divinity at Oxford. Examiners were Dr. Cuthbert Simpson and Dr. Alex R. Widler, both members of the university faculty of theology. Dr. Walters received B.A. and M.A. degrees in sociology and education from Stanford University, and studied theology at Wycliffe Hall and St. Catherine's College, Oxford.

THE FIRST ANNOUNCEMENT has been made of the fourteenth World Convention on Christian Education to be held in Tokyo, August 6-13, 1958. The announcement from the World Council on Christian Education and Sunday School Association says, "Three thousand leaders from around the world will be in Asia. International teams of delegates will be available for leadership in curriculum workshops and leadership training institutes." Further information may be obtained from WCCC, 156 Fifth Ave., New York 10, N.Y.

"AFTER A Parish Life Conference . . . What?" That frequently asked question is the title of a tract published jointly by the departments of Christian Social Relations and Christian Education. The pamphlet is available from the National Council, 281 Fourth Ave., New York 10, N.Y.

"AN EASTER Service with Choral Reading" and three other services are being made available by the Children's Division for use during Passiontide and Lent. The other titles are "A Children's Holy Week Service," "Good Friday Service," and "The Flowering of the Cross." The Division, at 28 Havemeyer Place, Greenwich, Conn., will supply up to fifty copies free to parishes unable to mimeograph their own scripts. See the February issue of FINDINGS for announcement of an annotated list of "Plays and Pageants for Lent and Easter."

the Adults' Corner



A. Donald Davies
Executive Secretary, Adult Division

■ The total parish in all of its relationships is the proper concern of Christian education. This is the conviction of the Adult Division and of a growing number of parishes. Writing in the January issue of "The Church Militant" of the Diocese of Massachusetts, the Rev. William H. Clark records the effect this attitude has had in Trinity Church, Concord, of which he is rector: "People of all ages must be growing in the knowledge and experience of Christ. There should be an expectancy of growth in Christian faith and understanding in all parish activities." Adult education takes place whenever people meet together. Trinity's vestry, for example, usually begins its meetings with a half-hour study of some aspect of Christian faith or life not directly related to its "official business."

■ Trinity Church has developed, over the years, a very wide assortment of educational programs including Lenten study, Bible classes, family life courses, parish life conferences, teachers' workshops, parent-teacher meetings, and groups formed to study particular topics such as "War and Peace" and "Christian Forgiveness."

■ This program has evolved under the guidance of an education commission of nine members, of whom a vestryman is chairman. This group serves on a rotating basis. It evaluates parish activities and recommends to the vestry what study programs are most needed in order of importance for the redemptive life. At times guest speakers have been brought in, but attendance is highest and group spirit is most evident, Mr. Clark reports, when the discussion method in small groups is used.

■ Not everything runs smoothly. Over a ten-year period, the parish has learned to expect ups and downs. The education commission holds everything under constant review. Its program has developed as a result of criticism and revision.

■ So important is Christian education to people of Trinity Church that a unified budget is raised in the Every Member Offering. This frees organizations for greater participation in educational programs, for they do not need to spend time and energy in fund-raising activities but can relate their programs to devotion, education, and service, and they appeal for participation in their group life on this basis.

■ A booklet describing the education commission is available upon request from Trinity Church, Concord, Mass.